# THE PACIFIC

A religious and family paper

Volume LV. SAN FRANCISCO, AUGUST 17, 1905 Number 33

Pacific Theo Sem Reading Room

## A MORNING VISION.

M. C. C.

Rolls the mist from off the hilltops
  Shines the sun bright through.
Rise to view the grand old mountains—
  Rise, my Soul, rise too.

Scatter mist of fear and doubting;
  Shine with faith firm, fair;
Greet the Lord of sun and mountain
  As His child and heir.

Heir of all the glory round thee,
  Worker with the Christ—
Rise, my Soul, go forth to meet them;
  Keep the tri-une tryst.

God, the Father, Christ the Savior,
  Thou their witness here.
Rise to meet them on yon mountain
  With a holy cheer.

Los Angeles.

# THE PACIFIC

*Established 1851.*

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

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### Dr. Pierson on Woman's Work.

"As the new age of missions moves towards the final goal, more and more does Christian womanhood come to the front. Today more than one-third of the entire force in the foreign field is composed of godly women. At home women's organizations, the outgrowth of the last quarter of a century, have had an increase so rapid, an influence so wide, and an impulse so forceful, that no other agency compares with them in value and virtue. They have created and scattered cheap and attractive leaflets on missions, stimulated consecration of home-life, trained up a new generation of self-devoted missionaries; and amid all the variations of values and crises in the money market; kept up a constant advance in the scale of gifts to the Lord. To the increased activity of these women who still follow the Master and minister to him of their substance is mainly owing the decided advance of missionary enterprise during the forty years past."

### Some Missionary Heroines.

"Mary Moffat for half a century bore with her husband the yoke of toil and sacrifice among the Bechuanas.

Maria Gobat for forty-five years was Samuel Gobat's invaluable helper in Abyssinia and Malta, and finally in the bishopric of Jerusalem.

Hannah Mullens, daughter of one missionary, was the wife of another, and has left her lasting footprints in Indian zenanas.

Judith Grant spent but four years in Oroomiah, and was but twenty-four years old when she died, but her husband found that her life was the most powerful sermon ever preached in the land of Esther.

The work of Mary Williams is scarcely less illustrious than that of the martyr of Erromanga.

Anna Hinderer spent seventeen years by the side of her beloved David, in the Yoruba country, and so captivated the women that they almost worshipped her, and so inspired heroism in her converts that they dared torture for Jesus' sake.

Rebecca Wakefield spent but three years in Zanzibar, but her heroic fight with hardships and privation, and all the foes of a hostile climate and a pagan society won for her the crown of a courage loftier than that of Joan of Arc."—Dr. Pierson.

A Frenchman was making a speech in English. At the close he said, "I will not longer 'cockroach' upon your attention." Sitting down, he asked an English friend how he got on with his speech. "All right, until you came to the end. Then you made a bad break. "Why, what was the matter?" "You said: 'I will not longer cockroach upon your attention." "What should I have said ?" "I will not longer hencroach upon your attention" "Ah, pardon me!" returned the foreigner after conrideration. The genders in English are most puzzling.

"Let me see, a cynic is a man who is tired of the world, is he not?" the young student of language asked. "No, no, my child," replied the knowing tutor; "a cynic is a man of whom the world is tired."—Pick-Me-Up.

# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday August 17, 1905

## A TRUST BETRAYED.

The Christian people of Portland manifested their approval of the stand taken by the Rev. Dr. Charles M. Sheldon in refusing to speak on the exposition grounds on Sunday after the "Trail" features had been opened to the public on that day. Dr. Sheldon had come from Topeka with the distinct understanding that no such features were to be opened on Sunday. When he reached Portland on Friday of last week he learned that the demand that the "Trail" amusements be allowed had been taken into court and that the judge had granted the plea. He was not long in letting the exposition managers know that he could do nothing other than cancel his engagement to speak on that day. The officials offered him his expenses, but he declined to accept them. The following Sunday morning he preached in the First Presbyterian Church and in the evening in the First Congregational. Just as the evening service was about to close a gentleman who was in the congregation arose and asked permission of the pastor to introduce a resolution as follows:

"Resolved, That we, the audience of 2,000 people at the First Congregational Church, Portland, Sunday evening, August 6, 1905, heartily express to the Rev. C. M. Sheldon, D. D., our grateful appreciation of his prompt decision in declining to speak in the Auditorium of the Lewis and Clark Exposition, whereby he would have been made a party to a flagrant violation of the Lord's day and contrary to an expressed agreement, whatever the pretext, upon the part of the board of managers of said exposition."

The Oregonian in its report of this service the following day said: "The church was crowded with people eager to hear Dr. Sheldon, and when the motion was put the entire congregation arose, passing censure upon the officials of the exposition."

How far the exposition officials are blamable for the opening of these objectionable features on Sunday we do not know. Our impression is that they have juggled in the matter, and that not a few of them were quite willing to have the affair turn out as it has, perhaps aided to this end.

It looks as if they had betrayed a trust. They allowed it to go out that, although the exposition grounds would be open on Sunday, nothing would be permitted on that day which would offend general Christian sentiment. So told and so understanding eminent men consented to speak on that day in the exposition auditorium; and finally Dr. Sheldon, the noted preacher and writer, author of that far-famed book, "In His Steps," journeyed thither only to find on his arrival that the managers all too easily had yielded to the clamor from certain men, who had been granted amusement privileges, that they were not making money enough, and had departed from the standard which had been set up.

All in all it is something, it seems to us at this writing, of which the exposition managers ought to be ashamed. It is impossible to see any good basis for the decision of the court; and, throughout, the affair is a disgrace to the coast. Anything in which the general public is so prominently identified as a great exposition should be conducted in such a manner as not to run counter to the Christian sentiment of the country. It would have been better for the Northwest not to have had its exposition than to have it in this way.

## A COUNTER BOYCOTT.

The effort to work up a counter boycott against the Chinese is one which we do not believe will have any large success throughout the country. It will, doubtless, receive considerable support from some sources in California. The San Francisco building trades council has adopted resolutions requesting all American workmen, organized and unorganized, to pledge themselves not to use any product imported from China, and to discourage such use in every way. Labor organizations throughout the country are asked to take action accordingly. Several in California have already acted. The San Francisco Chronicle is among the papers encouraging the counter boycott, and it endeavors, as it has for some time, to show that there has been no harsh treatment of the exempt classes of the Chinese. The Chronicle may lead people who read nothing but that paper to so believe; but it cannot lead any to such a belief who read widely enough to keep well informed. The facts are quite to the contrary, and have been set forth from time to time in various papers in different parts of the country. The Pacific has presented several instances of harsh treatment—treatment quite different from that which was agreed on in our treaty stipulations with China. In a few instances our treatment of the Chinese has been actually inhuman and a disgrace to our boasted civilization; in others it has been in violation of treaties; and in other instances such as no people should be made to submit to, treaty or no treaty.

What our papers ought, under all the circum-

stances, to advise is that the people wait until this entire matter has been taken up by the United States Government and thoroughly investigated. There is danger that the Pacific coast by frantic agitation here and there will make a deplorable spectacle of itself before the rest of the country. No one is desirous that the country be flooded with Chinese coolies. The desire is to protect our workingmen, but at the same time to treat China as we treat other great nations. To this the sober judgment of the people will bring us. Let the radical anti-Chinese agitators in California remember that it is the whole country that must deal with this question. This is not the United States of California, but the United States of America.

The following from an editorial in the Boston Transcript of August the 5th, is a fair sample of the Eastern understanding of the situation and of the sentiment on the question:

"This boycott by the Chinese merchants is not an official act in any way. It is a refusal of Chinese merchants to sell American-made goods or to make contracts for new goods with Americans because they are dissatisfied with the attitude of the United States in its intercourse with China. The boycott is not a result of our exclusion of the Chinese coolies. The Chinese coolie is not such an important factor at home that the Chinese merchant is disposed to take up the cudgels in his behalf. Nor could the coolies themselves initiate a boycott of American goods which would be effective. The boycott is the result of a general disgust on the part of educated and intelligent Chinese at our violation of national pledges. The treaty of 1868, which gave the 'most favored nation' rights to Chinese and Americans reciprocally, was amended, after Denis Kearney's sand lots agitation, by the treaty of 1880, only in so far as it related to 'laborers, other classes not being included in the limitations.' The treaty of 1894 having been denounced at its expiration, China claims that our attitude toward her should be regulated by the earlier existing treaties. Prior to the treaty of 1894 our courts had ruled that the treaty of 1868 was effective except so far as it was modified by the treaty of 1880. This seems to bear out the Chinese contention at the present time. Yet our statutes have been repeatedly violative of our treaty obligations, and our dealings with the Chinese coming to this country have in many cases been of a most arbitrary character, without even a pretence of recourse to the courts. There is little question that if the Chinese had acted toward our countrymen as we have done toward them, they would have heard from us in strong language.

"But China has a powerful weapon in the boycott of American goods, and as long as it expresses willingness to negotiate a new treaty with us upon practically our own terms as regards the exclusion of coolie labor, the United States has no just cause to complain of the boycott. The loss of the trade of the southern Chinese provinces means a good deal to our New England cotton manufacturers. The boycott comes at a time when our trade in cotton goods with China was increasing at a remarkable rate. The Chinese, with rare good faith in affairs of this kind, have allowed the American goods in stock to be sold, but refuse to make any new contracts. Here is where China touches us upon the raw. But we may regain our lost ground by keeping our obligations, and by meeting the Chinese in a fair spirit in the making of a new treaty."

We have no hesitancy in saying that it would be better for us as a nation if there were such editorials as this one from which we quote, in more of our Pacific coast papers. It is, as we said several weeks ago, "Asia must be treated like the rest of God's World." If our nation has not learned this lesson, it must learn it.

## The Pacific Coast in Brief.

Speaking recently in a church in London the Rev. Robert Burdette of Los Angeles, said: "I dislike to admit that we Americans are inferior in anything, but you can teach us in Congregational singing."

Seattle has had less than three months' trial of the Juvenile court law, and Judge Frater says, "It's a great thing, and it's going to do lots of good." That is the verdict in every place in which it has been tried. Heretofore courts and prisons have helped to make criminals. Now, the idea is to so deal with the young who come within the clutches of the law as to save them from lives of crime and its destructive consequences.

The pulpits of nearly all the churches of the different denominations in and about San Francisco will be occupied next Sunday morning and evening by ministers of the Church of the Disciples which holds its national convention in San Francisco this week. The convention will meet in its first session on Friday afternoon at two o'clock in the First Congregational Church. Meetings will be held also, during the convention, in Native Sons' Hall, in the Y. M. C. A. auditorium and in Woodward's Pavilion. Several thousand people are now enroute to the convention from the East. It is thought that it will bring to the city from the East and from points on the coast not less than ten thousand people. One of the special features of the conventions of the Church of the Disciples (or "Christian," as it is generally known on the coast) is the communion service which is held on convention Sunday. When the conventions have been held in the East as many as twelve thousand people have participated in the communion. This will be observed on Sunday afternoon in Woodward's Pavilion, and a large attendance is expected. We join with others in welcoming the representatives of this great religious body to our city and state. Not yet an hundred years old it has a membership of not less than one and a quarter millions connected with more than eleven thousand churches. Well has it done and well is it doing its part in the evangelization of the world. Glad are we that the ministers of this sister church are to stand in our pulpits hereabouts, next Sunday, and proclaim for us the gospel of our common Master.

The Rev. William Horace Day, of Los Angeles, tells of a dramatic scene at the recent International Sunday School Convention in Toronto, one revealing a fine Christian spirit. Dr. Schauffler, of New York, as secretary of the International Lesson Committee, had recommended the preparation of optional advanced lessons for classes desiring to go beyond that which is arranged for general use. The opposition to this measure was led by Dr. Hamill of Kentucky, a man of prominence in the International Sunday School work. Finally the vote was taken and stood 617 against the recommendation to 601 for it. At this juncture, says Mr. Day, Dr. Hamill, "this splendid

son of Kentucky," arose and said that he and many others opposing the new plan had done so because they believed it to be but the wish of faddists, but that the large minority showing the great demand for such a course, he moved the reconsideration of the matter and the unanimous adoption of the report of the committee. The motion, it is said, was carried with great enthusiasm. Mr. Day's further comment is that the spirit of the convention demonstrated that even far-reaching improvements can be adopted when it is evident that a large number of Christian workers desire them. He says that he comes home feeling that among the most important duties every Christian owes to his church is to put his culture at the service of the work of Bible training, and as to his own church he expresses the hope that it will so plan and so work as to make its Bible school the most successful of its departments.

Among the Christian enterprises doing a good work in San Francisco is what is called "The Whosoever-Will-Mission," on Pacific street. Between November, 1904, and April, 1905, it furnished night shelter for 21,812 men who slept on bunks and benches, without covering mostly, in the basement of the building in which the mission is conducted. During those six months 3,736 others were given beds for which they did some kind of work, and 927 were accommodated for the payment of ten cents each. Applicants to the number of 81,926 were helped in other and various ways, some being served with meals, some with coffee, and others with bread and coffee. A circular issued by this Mission has come to our notice from which we quote: "It is pitiful and pathetic beyond description to see so many worthy men anxious for and willing to work. Notwithstanding our evident national prosperity, and the great desire and pride of our average Californian to cover up or deny anything that looks like poverty or forced idleness in this grand State of California, this statement showing the needs and the great number of unemployed men upon our city streets during the winter months, gives evidence sufficient to convince the most skeptical. It was no uncommon thing for us to find scores every night, shivering with the cold, with no underwear on—hungry, tired and no place to sleep, We have had in one night as many as 164, and averaged nightly all winter 140 men sleeping in our basement, on the floor and on benches. These were by no means all "wine-dump bums and drunkards,' as some have ventured to suggest. We have mechanics from nearly all trades—good, sturdy, hard-working fellows, anxious for a job and willing to work. Some of them tramped the streets looking for work until their feet were blistered. Among these were men of skill and education, many of them from eastern homes who had kissed wife and children and other loved ones good-bye to try their fortune in this land of gold, sunshine and flowers only to meet with sad disappointment." The writer of the circular sets forth what he regards as three great and prime factors in the producing of these conditions, and names whisky, trusts and labor unions. There will of course be a difference as to the factors that are responsible for the conditions; but none can deny their existence, and the circular does well in inviting all Christians, philanthropists, and lovers of good citizenship to unite in the effort to help and rescue the persons who are from time to time so circumstanced. The Mission Home is a place where a helping hand is held out to all who need such a hand. They who keep it and night after night preach the gospel there are worthy, consecrated people. In all cities there are such places concerning which people ought to inform themselves and in which they ought in some way to be interested lest they stand in danger of being classed some day with the man in the Bible story whose dogs licked the sores of the afflicted one who desired the crumbs which fell from the other's table.

## The Religious World.

The Rev. Dr. Alexander Maclaren said recently concerning the late Charles H. Spurgeon: "There was never a man—certainly within my experience—who with such power of wit and sarcasm, used them under the guidance so continually of a loving heart as Charles Spurgeon." This was on the occasion of the unveiling of the Spurgeon statue during the Baptist World Congress in London. The British Weekly says that Dr. Maclaren in his address had recalled so vividly the character of Spurgeon that "when the covering was rolled away from the statue which shows him standing with outstretched right arm in his most familiar preaching attitude it seemed for a moment as though he stood in the flesh among his friends." Such was the impression that a deep silence fell on the great assemblage which was broken with difficulty.

Although the Fifth Avenue Presbyterian Church, New York, will seat 2,200 people, many have been turned away from the services while the Rev. Dr. Campbell Morgan has been preaching there this summer. A New York correspondent writes: "One of the encouraging signs of the times is that such crowds follow evangelical preaching and especially such as they heard on Sabbath morning, when his subject was repentance, based upon Matthew 4: 17. He drew the line clearly between sorrow for sin and turning to God and said, 'I have known people who have wept over their sins for years and yet have never abandoned them, and so have not been saved. And I have known others who did not seem to have any deep sense of sorrow, but who have nevertheless changed their mind and turned to Christ, and so have been saved. In fact, I think that the sense of sorrow for the sins of long ago deepens with the passage of the years—I know that is the case with me, at any rate.'"

The Tent Campaign work in Chicago this summer has met considerable success. The attendance at the services has been good and there have been enough conversions to give much encouragement to those who are engaged in the work. A Chicago correspondent writes: "The most encouraging sign of a coming triumph is the commanding program that these meetings furnish. Over and over the common people of these congregations tell us they never heard such preaching. The largest men of all the pulpits have gone gladly anywhere and everywhere, and the rank and file have surpassed themselves to the mighty uplift of their hearers. The interdenominational phase of the work shows no lack save want of mobility. The churches, preachers and laymen work together like brothers. As an object lesson, and an immediate inspiration, and a key to a large constituency, it is a great gain. Could a given meeting be wisely held for four weeks instead of two weeks, the drill would likely become battle and victory. Probably the expedient

thing in the end will be each church after its own kind, but time will bring wisdom. So far the interplay of forces has been a gracious benediction, and should it prove more facile and effective with larger exercise, it will be taken as the path of providence. Statistics of the work are being carefully gathered by the Union Evangelistic Committee, and it is confidently expected that the experience of this campaign will lead to a larger and more thoroughly organized movement next season."

Speaking recently on the use of tracts, and concerning the good work of the American Tract Society, the Rev. W. G. Puddefoot said: "Among my earliest recollections are the Sunday afternoons, when, as a little boy, I ran by the side of my mother and helped her in the distribution of tracts which we carried to the humble cottages of the lowly. It was the only reading they had, and our visits were looked forward to with pleasant anticipation. Tracts have had a greater influence upon the world than many people imagine. The Tract Society has a great future before it if it will only seize the opportunity. Two new fields of great magnitude are open. In the great West are thousands of small places, too small for the church and the Sunday-school. Here are thousands of people cut off from everything to divert the mind, with neither lectures nor shows, and in many cases not having even the newspapers." Mr. Puddefoot cites a few cases in way of illustration: "Some time ago I had a letter from Montana. A good woman had given a freighter a bundle of literature to scatter on his way among the lonely ranchers. One bundle was given to a woman, who afterwards wrote to say, 'The papers you sent saved my life; I was about to commit suicide when I received the reading. I read every scrap, then re-read, advertisements and all. I thank God for your timely gift. It has saved my life some time since.' I received a letter from a young lady who had gone to New Mexico for her health. She says the spiritual destitution is deplorable. The nearest church is twenty-five miles away and the service is in German. The English-speaking church is about the same distance in another direction and there is preaching once a month. She tries to gather a Sunday-school, but many are afraid of her on account of her lung trouble. Yet here and in a thousand localities is where the distribution of tracts would most certainly reap a rich reward. There is no other way of reaching these places. No church is altruistic enough to send money unless it can see a church grow out of it, and ultimately a self-supporting church. A man with a good stout horse and cart could in many states have a circuit that would take him three months to cover. He could call and exchange tracts and whenever possible could hold cottabe prayer-meetings."

Among the persons in attendance at the Baptist World Congress in London was Baron Uixkiull of Russia, whose home is in the Baltic province of Esthonia. Born into the Lutheran Church, he lived as a youth a formal religious life and at the age of twenty-three became, under the influence of unbelievers, an atheist. His conversion came about through the reading of one of Tolstoy's books which made the character of Jesus sympathetic to him. He says that he was interested in Jesus as Germans are interested in Bismarck and Englishmen in Gladstone. When he asked himself, "Where can I read more about him? his thought turned to his old Bible. He turned to it and found light and life. When he began to preach in 1888 he associated himself with the Moravians; in 1890 he united with the Baptists. He has been persecuted of course, but has gone on in it all and has been a great spiritual leader to many in the Baltic provinces. In an interview while in London Baron Uixhiull said concerning Russia: "Though peace is coming, it is the day after peace which Russia has to dread. That will be, I fear, a day of divine judgment. It seems at present as if our internal troubles must go from bad to worse, for the Russian Liberal party is too young and too unripe to adopt a moderate policy. Our reformers will carry their demands too far, and the danger is that reaction and a military depotism may follow." The Baron spoke of Nicholas II as a man whose natural inclinations are good, but who is deplorably weak. Speaking concerning the recent rescript which granted some religious freedom in Russia he said that it came as a great surprise, and that they accepted it as a gift from God. In that connection he stated that while the rescript permitted a person to change his religion it allowed no propagandism, and that the old laws would be enforced with rigor if any one attempted to make converts from the Russian orthodox fold. It was further stated that in all places where the police are hostile to the dissenters persecution continues notwithstanding the rescript of toleration. Inquiry being made concerning Father John, the noted Orthodox Church priest, the Baron stated that his influence did not extend beyond the most fanatical orthodox circles. Gorky was regarded as the most influential writer among the Russians. Among the utterances indicating the character of Baron Uixkiull was that concerning the colored delegates in attendance at the congress. He said: "I am particularly glad to shake hands with so many colored brethren from America; and it has been a real joy to the Baroness and myself to invite them to dine with us here. The English Christians have received the colored brethren with cordial affection, as if to remind the white Americans that men of all races must sit down one day at the heavenly board." That is something of which some Americans need to be reminded.

## The Bystander.

### B. Fay Mills.

People who have met B. Fay Mills are quick to acknowledge his power as a leader and commander of men. He is forceful, brave and cautious. He would make a successful railroad president or a soldier. His bearing is military, and his manner commanding.

B. Fay Mills has attracted attention for two reasons. First, he was a successful evangelist. No American evangelist save Moody drew larger multitudes or was more successful in turning people to God. Second, he suddenly changed his faith and his methods. Quite unexpectedly he appeared in the pulpit of Edward Everett Hale, and his friends discovered that he was quietly stepping out of the old field of evangelism into the new. For several years he was the pastor of the Unitarian Church of Oakland, California. During this pastorate he went "into Arabia" where he formulated certain doctrines and prepared methods of procedure which he has since followed.

Mr. Mills is now in Southern California at the head of what is called "The Fellowship," with headquarters in Los Angeles, where he preaches in one of the thea-

ters. He defines the Fellowship spirit as the eternal spirit, as modern, optimistic, consecrated, helpful, truthful and unselfish. It is not a church, but a many-sided institution. It contains practical charities, and affords free legal advice to protect the unfortunate. Religious belief is reduced to a minimum. All are welcomed. Jews, Gentiles, agnostics, theosophists, Christians and pagans may enter. There is a financial pledge and a promise to encourage "trustful and unselfish living." Whatever might be said concerning the tenets of the fellowship, the real attraction is the personality of the leader, who has drawn around him quite a following. Listening to Mr. Mills one is impressed with the pantheistic trend of his thought: We believe in the unity philosophy; there is but one and that one is everywhere, while he emphasizes the old doctrines of omniscience and omnipresence there is a tendency to eliminate the person of God. However, this is but a quibble, and quite subordinate to the larger thought and work of the movement.

The life principle of Jesus was absolute trust as the attitude of the mind expressed in perfect love as the practice of the life. In this sense, trust and love are the same. It does not matter whether we say "trust God and love men," or "love God and trust men," or love God and men," the significance is identical.

That he has studied the Oriental faiths and been baptized in their spirit is apparent. Theosophical pantheism linked with Christian ethics make up his working faith.

He never quarrels. Did he engage in this pastime, he would be fully occupied.

During the Chapman meetings in Los Angeles he was prayed for publicly. He met his friends of former years and listened to their petitions and comments. It was a unique spectacle. He seemed to be as sincere in his position as they were in their position. The conference ended without definite result except this, that Benjamin Fay Mills is strongly entrenched in convictions which will probably ever prevent him from returning to the fold of the church. His may be called a tragedy of thought, but he is sweet, and firm; he is patient and confident. While he does not wish sympathy, his friends must be sensible of the pathos of it all.

During the summer months Mr. Mills directs an assembly at Venice by the sea, near Ocean Park, Cal. Here he has brought together a company of men and women differing in faith but united in purpose. There is a large auditorium with a seating capacity of more than 3,000 where a sermon by popular preachers is delivered each Sunday morning, and where lectures and discussions are held during the week. The city is an attempt to reproduce the Italian Venice with lagoons, and bridges and gondolas. Mr. Mills gives an address every morning to an interested audience made up for the most part of the members of his "Fellowship." The future of this remarkable man and his movement will be watched with interest.

### Sir Walter Scott.

This man, the anniversary of whose birth is now being celebrated, had a character and career of contradictions. Richard Hutton, who gives us a digest of Lockhart's biography of Scott, begins his work with this declaration: "Sir Walter Scott was the first literary man of a great riding, sporting, and fighting clan." His blood was filled with warriors, but we have in him that tenderness which Landseer painted in his famous picture of the dog, entitled "A Prominent Member of the Humane Society." He loved animals and was wont to spend spare hours with the sheep and the dogs.

He resembled Byron in one respect, viz.: he had a crippled leg. It was this physical misfortune which confined him to the seclusion of his house and turned him to literary pursuits.

He may be likened to Stevenson in his brave fight for life. Both these men illustrate the power of a strong soul in overcoming the weakness of the body, and show the beauty of a life struggling against infirmities of the flesh.

He resembles Mark Twain in his noble endeavor to meet financial crisis which came upon him with terrible effect. He turned to his pen and did his best to defend himself against poverty. The passing of his estates was a hard blow to his pride, but in the midst of all his tribulations

> "He set a bugle to his mouth
> And blew so loud and shrill,
> The trees in greenwood shook thereat,
> Sae loud rang every hill."

Twain became involved in a publishing house and lost all. He went upon the platform and succeeded in satisfying his creditors. Scott had a similar experience with a publishing house in which he was interested and withdrew to humble quarters in Edinburgh, where he turned out, in quick succession, his great prose works.

As a poet he did not sustain his early fame, but he recovered himself in his prose works. He succeeded in vitalizing history through romance and may be thought of as the inventor of the historical novel on which his fame chiefly rests. As a speculative thinker he was singularly defective.

Burns is loved in Scotland. Scott is admired. Burns is an idol; Scott an ideal. Burns' poems are the circulating coins of the masses, while the verse of Scott is confined to the classes. The one is a democrat, the other an aristocrat.

Scott wrote for the British rather than the Scotch. He was not Scotch like Burns. Many of the scenes and characters of his poems are English.

He was an Episcopalian and a Tory. He was of the South, and it has been said that a Southern Scotchman is a Northern Englishman. He was possessed with the spirit of the feudal age, and the military spirit is the dominant thing in his genius. He is the Homer of Scotland.

### A Monday Reverie.

Monday is a unique day for the clergyman. Sometimes he betakes himself to the country where he spends the day alone. More often he indulges in the pleasure of the Monday Club, where he is sometimes bored, but more often entertained. He finds three kinds of papers presented at the club, the appeal for a cause, the paper written for the purpose of giving instruction and the meditation fresh from life and experience. The ministers do not care very much for "the presentation of a cause," or a dissertation on some heavy theme, but they delight in a breath from nature, a chapter from experience, a helpful, simple stimulus from the commonplace. There is not enough humor in the club. A minister suggested one day that

he would like to hear a paper on Mark Twain's humors some noonday. This would be far better than a paper on Biblical criticism.

Ministers are like sheep. They huddle together. They are like "birds of a feather." No sewing circle ever gossiped as successfully as a club of clergymen. They like the hand-shake and to inquire into one another's affairs. Monday morning is the only time the San Francisco ministers have for fellowship, and they enjoy it.

The Bystander has been connected with the Monday Club for many years, and in all that time he has never known any division among the members. There are no quarrels—nothing save hearty and delightful fellowship. It is the most influential denominational body we have in our local work. It counts for more in the end than the San Francisco and Bay associations. It is more far-reaching in its influence than the Congregational Club. It is a weekly State Association, and its addresses and papers sustain a high average of excellence. It is the social focus of Congregationalism around the Bay and makes history week after week.

The men who have been associated with the Club in the past include some of the leaders—men of power and worth. Some are growing old. Soon the golden links will be broken; "the pitcher broken at the fountain," and others will take their places, but

"You may break, you may shatter the vase if you will,
The scent of the roses will hang round it still."

The rushing life of San Francisco moves on, but a group of men meet up on the fourth floor of the Y. M. C. A. every Monday at eleven, who have had much to do with the history of this city, and who are as loyal and earnest a body of men as can be produced in the professional life of the state.

## Acorns From Three Oaks.

ALOHA.

### A Good Word for a Good Woman and Good Fruit.

A much beloved reader of The Pacific, long a resident of our Pacific Northwest, asks me to write a good word in the useful paper for one of our neighbors who is loyally trying to serve her country and her people by helping to make the Lewis and Clark Exposition at Portland instructive and practical. I do it gladly, for I am sure of my facts.

A man who has been taught from his youth to warn men against drink, and sincerely pities the boy who dulls his palate by tobacco and tans all the nerves of taste with nasty nicotine ought to rejoice, as I am sure I do, to magnify the flavor of a fresh apricot or the deliciousness of a ripe peach. On the principle that wholesome things ought to be commended quite as much as hurtful things ought to be tabooed, I urge any visitors to the Portland Exposition who may read these lines to call on Mrs. Geo. E. Hyde, in the Agricultural building, there to taste and see how good prunes are as she prepares them, and take her true leaflet home with them to paste in the choicest home cook-book. Mr. Geo. E. Hyde, of Cupertino, Cal., did such splendid service for our whole fruit region at the St. Louis Fair—a service beyond the power of any mere salary to compensate, that no other man was thought of when the opportunity came for like service at Portland. But he could not go. His generous and capable helpmate, aided by her stalwart son, enlisted in the service which her splendid loyalty at St. Louis had perpared her for. I do not know what wise reporter, or gifted cook-book compiler, or grateful grange may have said of this good woman, but I write "con amere," that Mrs. Hyde reflects honor on all western coast fruit women. God bless her! Go and taste her fine fruit confections. If you disagree with me you may club me with the largest Oregon fir you can pluck up by the roots, i. e., if any dyspeptic grumbler can catch a scribbler whose gratitude is as alive as mine. I do not grow or sell prunes. But I look out on ninety billion prune blossoms in the spring time and see my neighbors' honest toil in harvest. So here, dear old Oregon comrade, is the hearty word you asked me to write.

### A Better State Fair.

The wise and Christian editor of The Pacific Rural Press is working hard to help Senator Rush of Solano county, make a cleaner and better State Fair at Sacramento this fall. All gambling is to be shut out from any privileges inside the gate. Racing must be honest. All shady amusements will be tabooed. This news gives one an appetite for the Fair. Aloha has never seen a California Fair. Too busy. But he loves horses, dogs, cattle and now hankers with the elect ranchers to see "a pure agricultural horse trot." The naughty people at Sacramento say they will build a gambling den and a sight-seeing palace close by the fair gate as high as the tower of Babel, if need be. Watch it parsons and people and see the confusion it brings! Success to Editor Wickson, to Senator Rush and all clean agriculturalists who seek an honest Fair.

By the way our little foot-hill village is planning a two-days' fair next fall. One day indoors and one day outdoors. May it grow and prosper like the Sweet Blossom Festival.

### The Board Meeting at Seattle.

September 14th will be a great day for our folk in Seattle. What interesting grey-beards they will see from Boston. What a sight the platform will be for us westerners. And what a group of missionaries we shall see and hear. Here's a welcome for Joseph Twichell of Hartford—"dear Joe," who is to preach the sermon. I wonder if Rockefeller and "tainted money" will be discussed. Music! Which side will begin. Clear the air! Out with the truth! But let us not let the missionaries suffer because we differ a little. Let us pay our great society's bills.

Few people who have not traveled upon it realize the great length of the St. Lawrence river. Its mouth, commercially speaking, is the Strait of Belle Isle, between Newfoundland and Labrador, that being the channel commonly used by vessels sailing to and from Europe. It is 826 miles from this strait to Quebec, and 986 miles to Montreal. Montreal is therefore nearly as far from the ocean as the mouth of the Ohio river is from the Gulf of Mexico. Yet it is classed as an ocean port. Not only is it accessible to any ordinary ocean vessel, but the tides of the Atlantic come to within a few miles of the city.

## DOLLAR WORSHIP.

### An Interview With Judge James B. Dill.

[A few weeks ago we published the address given by Judge Dill of New York City, at the Commencement exercises of Oberlin College. It was an address which attracted wide attention. The Associated Press sent out excerpts from it at the time it was delivered, which appeared in all the leading daily papers of the country, and many commented on it editorially. Shortly after that address was given, Judge Dill laid down an extensive law practice and accepted a Judgeship in New Jersey which brings him only $3,000 a year. This action on his part drew forth much favorable comment, it being generally understood that he had done this for the good that he might do in that position, having already accumulated considerable wealth in the practice of his profession. He is now visiting in Oregon, and was interviewed for the Oregonian by one who signs himself "A. A. G." We reproduce that interview here.—Editor.]

"It's the lust for the easy dollar, the money mania that is playing hob with us. It is killing more people than all our other epidemics combined and is making us a race of coolies."

I was prepared to sit up and take notice when Judge James B. Dill talked and it was fortunate, for from the time he started off like that until the interview was over, it kept my wits hopping to follow him. He talks rapidly and thinks about three laps ahead of his high pressure speed powers as a conversationalist.

Say! It was great; just to sit and listen to him, occasionally answering a pertinent question, but mostly just listening to the talk of the man and watching the play of his features. I can imagine the experience of having a crack sprinter take a plug runner by the hand and go 100 yards in 10 seconds flat, dragging the plug along with him. Interviewing James B. Dill is something like that. He says more good things in a given length of time than any man I have ever talked to.

"This rough and tumble for the almighty dollar," he went on, "is doing the worst to our inherent American disposition toward individuality and independence. To my notion these two qualities are the most admirable assets of Americanism but unless we pull up short and turn an 'about face' they will soon disappear as average characteristics.

"For example, take my profession, that of the law. Our law schools are full of young men with the one consuming desire, to get their degrees and then swing enough influence to get easy berths as corporation lawyers with comfortable salaries. They are begging somebody to put collars around their necks and tie them up to the money tree. There they want to lie on their backs and take their milk through rubber tubes. They lose sight of the chance that some day the tube might burst or become clogged. That happens often and then the fellow who has been sucking the tube finds that he has a paunch but no legs or arms to speak of; no calves, no biceps, no shoulders, only belly-fat. He can't get out and run, or lift, or dig for a living. He can't take a bucket and go after his own milk—he's been taking it through a tube too long—and he can't roll far on his belly.

### Against Annual Retainers.

"The lawyer who accepts an annual retainer or a monthly salary from a corporation permits the corporation to put a collar about his neck and begins to take milk through a tube.

"This is not the rough and tumble of the money mania; it is the insidious paresis form. The fellows on Wall street and the high financiers everywhere have the violent form. The former is the natural consequence of the latter. We are all money crazy only some of us don't swing our arms and rave.

"The effect of this is that some of the victims pile up stacks of wealth and become money kings and queens, mad as Lear, and the others, the vast majority, become their serfs. They do so willingly, too. They beg for the collar.

"This is particularly true in that neck of the woods which lies between the Susquehannah and Long Island Sound. Down there an unwholesome and unnatural aristocracy is being built up. There we have the prince and potentate of wealth and he is the maddest of all. He wraps himself in the mantle of money and plants himself on a hill, saying: 'This is my hill, the rest of you keep off, I am holier than thou.'

"These princes and potentates are playing the game at a cost which is appalling. They are poisoned by their own success. A friend of mine who is worth $15,000,000 has reached the point where he can eat nothing but crackers and tea. There are many others like him. One of our greatest financiers drinks a quart of champagne before breakfast every morning, and three or four more during the day. A great statesman who is also a millionaire does practically the same thing. They have reached that point where they can't play the game without it. They must have powerful stimulants to keep alive, and so they give chattel mortgages on their brains and bodies.

### View of Money Maniacs.

"The money maniacs who constitute this alleged aristocracy are bringing up children who are no good. They really get no enjoyment out of life, they can't even eat a square meal and they don't know what a happy home looks like. Yet with them ever before us as 'horrible examples' the rest of us are just as much money mad as they.

"We have the hankering for the collar, and spend our energies trying for 'pull' enough to get a salary so that we can take our milk through a tube. I would say to every young lawyer, if it is absolutely necessary that you take a salary to start with, do so, but for the sake of your future and the future of Americanism, just as soon as you possibly can, get away from it and dig for yourself. Get corporation cases if you can but take them by the piece and don't bind yourself by annual retainers.

"Iv'e been helping myself since I was eight years old. My father was a poor preacher who went away to war and died with a bullet through his heart at Murphysboro. I know all about the temptation to look for the end of a milk tube, but I've never in the long years that I've been a lawyer taken an annual retainer, this notwithstanding the fact that most of my cases have been corporation cases. I have never placed myself in a position where any man could write or wire me: 'Meet me to-day at 11,' with the insulting added line, 'without fail.'

"I may be forced to come to it, but I'm likely to answer: 'I will meet you to-morrow at 11,' and have my milk tube taken away instanter.

"My views are my own and I am in the minority down our way, but I believe that the spirit of Amer-

ican independence will assert itself before long. Our pendulum always swings to extremes and some things which have happened lately convince me that the limit has about been reached.

### Of Ultimate Destiny.

"I have enough spirit of the optimist in my make-up to have faith in the ultimate destiny of this country. So I don't believe that the money-mania is an ineradicable disease. In fact, I believe a cure is possible, but we must get a new standard of business morality. By all means let's make all we can, but let's not trade off everything we've got for it.

"After a competence is reached great wealth doesn't mean very much. My friend with the crackers and tea stomach doesn't think so, but he's in the game and has got to stay.

"Combinations of capital are not of themselves so bad, but when a lot of bad men get to running the combination then the policeman ought to step in.

"There's no such thing as bad money. It's all good. It's when good money gets into the hands of bad men that we have the devil to pay.

"The man, who in his business life shields himself under the fact that he's but one of an aggregation, a member of a syndicate, an officer of a corporation, a director of a trust, is dangerous. The fellow who takes as his code of morals, as I have heard publicly announced by many of them, that certain things were done because they were not forbidden by the statutes, that one is undermining the foundations of the state and of society.

"Any man who sets the only metes and bounds of right and wrong within the enactments of the Legislature and their interpretation by the courts, has for his God, his religion, his conscience and his guide, a movable standard, which can move in only one direction—downward. Such men as they are the extreme results of the money-mania. They are the grafters, the bank-wreckers—thieves all of them.

"Not all very rich men are bad, not by a long shot. I'm speaking of a type which we all know. It is with the hope that they may be able to sit into this game of high finance even with a small stack of chips that too many of our young men are directing their energies. They have the mania and are willing to take the collar of these princes and potentates, thinking that some time by some chance—always chance—they may be able to break into this aristocracy of money and wrap the mantle of money about them.

### Making Race of Coolies.

"Dollar worship is making us a race of coolies. Coolie lawyers, coolie preachers, coolie merchants, coolie railway magnates, coolie millionaires, all money slaves.

"I'm far from being a croaking raven; I have too much fun to be that and then so far I've never had a collar around my neck; but we've got to understand that this money-getting epidemic has become so virulent that it's time to think of quarantines and cures.

"My remedy is the education of our young people in the direction of independence and Americanism. Teach them that it is not manly or womanly to wear a collar even though it means a fat annual retainer or a salary. Of course this does not apply to a great many directly but indirectly it reaches all. Through the medium of religion or politics it reaches everybody. Be independent.

"I'd rather live in a $5 a week boarding-house and be able to own myself than to live in the best club in town and be a coolie."

It should be known by everybody that James B. Dill is Judge of the Court of Errors and Appeals of New Jersey. He is one of the most distinguished lawyers in the country and is said to have received the largest fee ever paid an American attorney, $1,000,000 for conducting the negotiations which resulted in the formation of the United States Steel Company. Recently he left one of the most lucrative law practices in New York to become a State Judge in New Jersey, where he lives, at a salary of $3,000. In June last he exploded a whole magazine full of dynamite in the form of an address which he delivered to the graduating class of Oberlin College. His subject was "Back to Beginnings," and it was one of the most severe arraignments of graft, public and private dishonesty ever made in this country.

Judge Dill is sincere in his views so nearly as it is possible to know. He has for years refused to accept annual retainers from the Standard Oil, United States Steel and other great trusts. He is a most democratic gentleman and a delightful companion.

He is at the Portland with his family to see the Fair and the Northwest country generally. He's having a great time so he says and certainly looks it. His favorite recreation is to go out to the Exposition and loaf around the fruit exhibits and talk to the fruit-raisers. He says he came out here to sidle up to men and touch some genuine Americans.

## SPARKS FROM THE ANVIL.

### By Dr. Johns D. Parker.

We read that when Moses was in the Mount of God talking with the Lord that "the skin of the face shone while he was talking with him." The face of a man is an expression of his character; the soul shines in his countenance. When St. Stephen was stoned to death it is said that his face shone "as if it had been the face of an angel." There is a connection between the physical and spiritual world, and the faces of Christians often shine when they are in the pathway of duty. In supreme moments, as in the case of martyrs, the spiritual seems to break through, as the sun sometimes flashes through the rift in a storm cloud.

* * *

The Evangelist recounts that others, mocking, said, "these are full of new wine." Someone has called the exaltation of Christians, when filled with the Holy Ghost, "The Wine of Pentecost." "The Wine of Pentecost does no man any harm, and the more anybody has of it the better. The outpouring of the Holy Spirit often causes men of the world to mock.

* * *

Mary and Martha, of Bethany, are types of life. Mary represents the contemplative or spiritual side of life, and Martha represents the practical side of life. We do not need any further testimonial of this home in Bethany than that Christ loved the occupants of it, and found sweet rest and comfort in this welcome home. How often when he was tired, after the toil of the day in the great city of Jerusalem, has Christ retired to this hospitable home in Bethany and rested himself! How often have the sisters and brother watched for his coming with weary steps up the eastern slope of the hill, on which Bethany stood!

## PRESENT STATUS OF THE NEGRO RACE.

By Booker T. Washington.

The masses of colored people at the South are very much in the position of a race who are entering upon life in a new country. The problems confronting a race who are laying the foundations of living in a new territory relate mainly to the securing of land, the building of homes, the production of food and the securing of education. It is because of these conditions which confront the masses of our people in the South that I advocate the great importance of education, not only of the head and heart, but of the hands as well, so that the foundation can be properly laid in the material directions to which I have referred.

In this connection I am glad to add that the old prejudice which existed against industrial education or hand training some years ago among our people has almost completely disappeard. The present is the time for the negro to lay his foundations in the South. Land can be bought at cheap rates on easy terms. The agricultural labor and the skilled labor are very largely in the hands of members of my race. And we will continue to be a potent factor in the life of the South in this respect in proportion as we prepare ourselves for usefulness in agriculture, in the mechanics, in domestic work, as well as in teaching and the other professions. What we most need, however, just now, is a proper and thorough economic foundation, coupled with moral and religious training.

In many respects, the next twenty years are going to be the most serious in the history of the race. Within this period it will be largely decided whether the negro is going to be able to retain the hold which he now has upon the industries of the South, or whether his place will be filled by white people from a distance. The only way that we can prevent the industries from slipping from the negro in all parts of the South is for all the educators, ministers and friends of the negro to unite to push forward, in a whole-souled manner, the industrial or business development of the negro, either in school or out of school, or both. There should be a more vital and practical connection between the negro's educated brain and his opportunity of earning his daily living.

I repeat the industrial training will help cement the friendship of the two races. The history of the world proves that trade—commerce—is the forerunner of peace and civilization as between races and nations.

Say or think what we will, it is the tangible or visible element that is going to tell largely during the next twenty years in the solution of the race problem. Every white man will respect the negro who owns a two-story brick business block in the center of town and has $5,000 in the bank. When a black man is the largest taxpayer and owns and cultivates the most successful farm in his county, his white neighbors will not object very long to his voting and to having his vote honestly counted. The black man who is the largest contractor in his town and lives in a two-story brick house is not likely to be lynched.

I know that what I have said is likely to suggest the idea that I have put stress upon the lower things of life, the material; that I have overlooked the higher side, the ethical and religious. I do not overlook the higher or undervalue its worth. All that I advocate is not as an end, but as a means. I know as a race we have got to be patient in the laying of a firm foundation, that our tendency is too often to get the shadow instead of the substance, the appearance rather than the reality.

Further, I know that it is not an easy thing to make a good Christian out of a hungry man. I mean that just in proportion as the race gets a proper industrial foundation, gets habits of industry, thrift, economy, land, homes, profitable work, in the same proportion will its moral and religious life be improved.

## AN OLD-FASHION PRAYER MEETING.

Rev. Smith Baker, D. D.

In order to have an old-fashion prayer meeting, as in order to have an old-fashion boiled dinner or an old-fashion Indian pudding, there must be old-fashion stuff to make them with. As well try out of modern canned meat and modern germ wheat to make an old time boiled dinner or an old time suet pudding as with some of the modern style of preaching and modern ideas to make an old fashion prayer meeting.

A place and people are not enough. There must be a certain kind of belief and a certain kind of experience in order for the old time prayer meeting. The old fashion prayer meeting was not an affectation, or an entertainment, but the outburst of conviction and experience.

A live prayer meeting like every other living thing, cannot be made; it must be born. All true life is an overflow, and all live meetings, whether political, scientific or religious, are an over-flow of conviction about truth in the mind and of feeling in the heart. A positive belief and a positive experience are needed for a live prayer meeting. The fathers may have been narrow in their doctrines but they did believe something. They believed men were lost without Christ; they believed in heaven and hell as realities; in the Bible as the Word of God; in Christ as a personal Savior—they had had an experience, had found Christ as a Savior, the burden had gone from their hearts, and they had something to testify about, not an opinion, but an experience. You can never make a good prayer meeting out of opinions any more than you can make brown bread out of straw. With a conviction that eternal things are real, and an experience of sins forgiven, then you can have a real, live, good, warm, old fashion prayer meeting. The same material will make the same results.

Be sure and not think too much about the style. It spoils the flavor of the old time boiled dinner to have it served in too many fancy dishes. The old time dinner was all boiled in one pot and put on the table in one platter and one flavor was through it all.

A good prayer meeting should be a kind of informal, mixed up thing, anyway—mingling of prayers and hymns, exhortations and testimonies, with no particular order, only an outburst of love to God and men.

Spiritual earnestness, anxiety and tenderness is about all that is necessary. Of all religious meeting it should be the least "cut and dried." The intellectual part is of the least consequence. It is a heart meeting. It is not of much importance what one says or how he says it, if he is honest and tender. Some ministers make too much preparation for it. It is a prayer and testimony meeting, not an instruction meeting. A little boy said he liked a certain prayer meeting because it was like his corn-popper, "someone kept jumping up all the time."

We need not have all the old fashion theology or

all the old fashion manners, but we may have the old fashion conviction of truth and the old fashion experience, and then we shall have the old fashion prayer meeting, where sinners will find Christ who is waiting for them, and Christians will have their hearts warmed as he communes with them by the way.

Portland, Maine.

## A GLIMPSE OF THE MISSION FIELD.

The Japanese Educational Department is calling on the Y. M. C. A. to supply English teachers for the middle schools of the Empire. This shows that Japan has tested one more Christian institution and found it good.

A New York paper lately published a letter attacking missions on the ground that "the Bible says, 'Charity begins at home.'" People who do not read the Bible are often rash enough to attack missions, but they rarely certify the honesty of their ignorance as did this man by signing name and address.

The Hawaiian Evangelical Association has secured four Chinese preachers and one Chinese Bible woman for work among the Chinese in the islands. The Viceory of Kwangtung was so pleased at the idea that he gave the preachers passports, gratis, for which usage permitted his demanding 500 Mexican dollars.

In five months the baptisms in the American Baptist Mission at Kentung, North Burma, have amounted to 1,396. During 1904, in the China Inland Mission, 2,387 people confessed Christ in baptism. The number baptized in 1903 was 1,729. We pray for the harvest, let us not forget to pray for those who have newly taken up the responsibility of the Christian life.

The wonderful revival in Wales has had echoes in many places, but perhaps none more characteristic than the revival in the Khasia Hills of Assam, the field of the Welsh mission. There town after town has been stirred to repentance and new consecration, many have joined the church, a marvelous movement has begun among the children in the schools, and everywhere the chapels are filled with enquirers.

The Presbyterian Church of England Jewish mission in Aleppo, Turkey, has a school in which one-half of the 250 pupils are bright and progressive Jews. Every now and then the Jewish pupils are scared away by the curses of angry Rabbis, and the school is left half empty. But they come dropping in one by one again as soon as they are sure that the Rabbis are tired of cursing. Then the school booms until a Robbi remembers it again.

The late eccentric philanthropist, Mr. Arthington, of Leeds, England, left a will which has been a hard nut to crack in the English courts during four years. Impossible conditions of the legacy have at last been interpreted away and their intention authoritatively declared. The London Missionary Society and the Baptist Missionary Society (England) will divide nearly $4,000,000 under the decision of the judges. The money can be used for new work only.

Relatives of Japanese soldiers go, bowed with anxiety, to the temple of the God of War, hoping that prayers poured forth there will protect their loved ones. The priests of the temple ——— are up-to-date men. They have now arranged a tariff of fifty cents per minute for those who use the temple to pray for soldiers on the battle-field! Still, some people in this country say Japanese religions are good enough for all practical purposes. By the way, willingness to pay such a fee shows that the war has aroused in some Japanese a feeling of need to find God.

One of the secretaries of the American Board says that some forty years ago he, a small boy, was inveigled by a sister into giving a precious (and regretted) fifty cents to a Mission Band for the education in Turkey of an Armenian girl named Kohar. Years may well tend to make one forget a vaguely distant Kohar and even a painful sacrifice of which she was the innocent cause. But the other day Kohar came to light again; this time to astonish the good man with a gift of $250 for the treasury of the American Board. The true convert knows the emotion of gratitude exactly as well as her teacher.

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I cannot," she said. "You will not," thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.

Some forty years ago, when Mr. Hudson Taylor took steps to have missionaries sent to the great unreached inland of China, the foundation of his enterprise was a step-by-step following of guidance given in answer to prayer. To advance as the Lord may permit is the principle on which the China Inland Mission has grown. One can be glad on reading of Mr. Taylor's death on June 3d that it pleased God to let this man of faith see the change in China, and then be called home peacefully from Chang-sha in Hunan—once the most brutally, fiercely hostile to Christ of all the Chinese provinces, but now a prosperous Mission field.

The Scottish mission to the wild Angoni robber tribes west of Lake Nyasa in British Central Africa was begun some twenty years ago because the savages must be tamed or they would break up the mission on the Lake. In 1903 a Glasgow lady gave $3,500 for the buildings of a new station among the Angoni. When these former savages heard of the gift 7,000 of them gave two weeks' labor apiece as their contribution to the work. That gift of $3,500 has built a store, a house, an office, a tool house, a carpenter's shop, a boarding house, a hospital with living rooms for the nurses and separates wards for men and women, and a church to seat 3,000 people with school rooms under the same roof. The reason the money lasted like the widow's cruse of oil was because the wild Angoni have learned to want missionaries among them.

In the Reformed Presbyterian Mission at Takhing (Tetzing) Kwangtung, China, the way the leaven works has been actually visible to the eye. A little village two days' distant is occupied by one family—an old woman of ninety being at the head, and her descendants to the fourth generation living about her. A man of the third generation went away to work and was converted. When he came back he was punished. But he stood firm, told his friends what the Lord has

done for him, and prayed for them steadily. Then one of the fourth generation went away and was converted. There were now two to testify and to pray. Next two more of the third generation were converted and there were four to pray. Last fall two more of the third and one of the fourth generation were converted. These then invited the missionaries to visit the village. Out of the forty persons living there one only was still an idolator and she was the aged mother of all. In April of this year some of the ladies of the mission succeeded in coaxing the old woman to learn the Lord's Prayer, and while the volume of intercession grows there is reason to hope that she, too, will yield her proud will.

## Church News.

Sebastopol.—Six persons were received to membership at the last communion, making 21 since the first of January. In addition to the money for current expenses fifteen hundred dollars have been subscribed for different purposes, one thousand of which will be used for a parsonage.

San Francisco, Fourth.—Energetic efforts, by every department of the Church, are being made to meet the insurance due on the building (a three-year policy—$68.00), and also to raise the amount necessary to re-shingle the church ($250.) A house-to-house canvas of the neighborhood showed sixty Protestant families with no church affiliation.

Los Angeles.—The Rev. William Horace Day, pastor, resumed his work in the First Church, Los Angeles, August 6th, after a vacation in which he took in the International Sunday School Convention at Toronto; also New York, Chicago, the Yellowstone Park and Portland Exposition. Nineteen were received into this Church August 6th. On the 13th Prof. Graham Taylor spoke in the morning.

Avalon.—Sunday, August 6th was a day of special interest. At the morning service the pastor, Rev. Chas. W. Williams, announced a gift of $500 from the Santa Catalina Island Co. to the re-building fund. Mr. E. J. Whitney moved a resolution expressive of the thanks of the Church and congregation representative of all Southern California. This was adopted by a standing vote. Rev. Geo. Morris, the first pastor of this church, preached at this service, and Mrs. S. A. Wheeler, remembered by all who knew the island in its early days, was in the congregation. The Y. M. C. A. boys, from their camp at White's Landing, had charge of the evening service. Prof. Geo. Braden, camp leader, delivered an interesting address.

San Francisco, Bethany.—Rev. Samuel C. Patterson commenced his work at Bethany Church last Sunday. Never did a new pastor receive a warmer welcome or one more gracefully expressed. When he entered the auditorium preceded by Dr. Pond, pastor emeritus, the large assembly rose to their feet and remained standing till Mr. Patterson had taken his seat. The services began as usual, Dr. Pond leading, till the appropriate moment came for him to say: "It gives me great pleasure to introduce to you the brother who was my own first choice as my successor, and your first and unalterable choice as pastor, and whose own first choice among churches, made many years ago, was Bethany—sent to us by the Master himself—Rev. S. C. Patterson, who will now conduct our worship." Mr. Patterson's discourses, both morning and evening, were appropriate, practical and well received. The special music by the choir was very fine.

Los Angeles.—Miss Abbie Chapin, who is about to return to China as missionary of the American Board, together with her sister May, who goes out as medical missionary, was tendered a farewell reception and public service at Pico Heights' Church, Sunday evening, August 6th. Their new building was packed with their own people and a crowd of friends from other churches. The leading address was given by their brother, Dwight Chapin, who expects to go out a year later, upon graduation from Princeton; and by request he also sang a beautiful missionary song. The address was a brief and able presentation of the mission cause, and its claims upon such as are "not ashamed of the gospel of Christ." Mrs. E. M. Findlay, superintendent of our Chinese Mission, gave a few earnest words of God-speed, and two young men of her charge sang a duet. Among the other parts of the service was the recitation by one of the Sunday-school children on behalf of the school, of an appropriate poem written by George W. Savoy, and entitled "Farewell to Miss Abbie Chapin."

Calexico.—A Church of ten members was organized by Superintendent Maile in November, 1903. Rev. A. W. Thompson of the Etiwanda Church, was called as pastor and began work in March of the following year. S. S., preaching service, C. E. and Jr. C. E. were held in the living tent 12 x 24, of the pastor and wife most of the time till the 30th of last July, when services were held for the first time in our new church building 30 x 40, having a seating capacity of about 150. The Sacrament of the Lord's Supper was observed, and nine members were received. This little church, whose membership now numbers twenty-five, needs the sympathy and help of her friends. The nearest Congregational church is 125 miles away. Calexico is in the Imperial Valley and is a border town on the California and Mexico line. It is destined to be a rough, worldly town, now having horse racing every Sunday afternoon, with all its attendant evils, and must have the Gospel as a counteracting, transforming power. Just now we have some pressing needs: An organ, a communion set, and about $200 to meet our present obligations on the church building. Any help just now would be most thankfully received by this struggling band of workers. For several years to come the people of this valley, only five years removed from a barren desert, will have a struggle to get along. The country has a bright, prosperous outlook for the future. It is the present and for a number of years to come that the people who have come in here must endure hardship and self-denial. It is under such conditions that the few are forced to stay with the work of the church until the financially barren and spiritual conditions are tided over—until the time when financial and spiritual conditions will be more easy. A. W. T.

### Oregon.

Salem, Central.—Under leadership of pastor, Rev. P. S. Knight, the edifice has been greatly improved. Mr. Knight also preaches at Willard.

Hood River.—The pastor, Rev. Wm. C. Gilmore, is spending his vacation in Portland. He has been

much cheered since assuming labors last December.

Hubbard.—This church, associated with three others, forms a self-supporting field, and feels much encouraged under the leadership of Rev. Chas M. Smythe, who came in the spring. Hubbard raises fifty per cent more salary than formerly. Five have been added to the membership. Special meetings are contemplated.

Salem, First.—Dr. Kantner is spending August at home. Several churches of the city joining in evening service. His son, Prof. Clifford Kantner, and wife, recently started for Europe to study music. The Professor has spent five years at Evangelical College, Dallas, and one year at Friends' College, Newberg, and now goes to perfect himself for larger usefulness.

Bethel.—Though a country church and this a busy season, special services call together full houses. The pastor, Rev. Chas. M. Smythe, being assisted by Mr. Fred Warren, recently coming to us from the Methodists. Though the latter is quite young, he has great knowledge of Scripture, and is an easy speaker. Formerly he was employed on the railroad, where he was able to make six dollars per day. He prefers evangelistic work.

## PALO ALTO WILL BE READY.

Palo Alto will be ready to receive the General Association of the Congregational Churches of Northern and Central California on September 19th at 10:30 A. M. We shall provide for accommodations for all. The larger churches near at hand will limit their delegations somewhat, with a view to making the whole number calling for entertainment not over three hundred. All churches should expect to send pastor and two delegates. The ministers who live far away should plan to come without fail. Last year by "pooling expenses" each minister paid $2.75 only, even where his actual railroad fare was more than $15.00. This year it will probably be a little higher, perhaps $3.50, on account of the difference between San Francisco and Palo Alto. Now is the time for these ministers to decide between the Portland meeting of the American Board and this meeting. Our agreement is this: Here a pool of expenses will be made, greatly reducing cost, and the leading speakers of the American Board will have our program on the afternoon and evening of September 21st, when we will meet in San Francisco, and all the ministers and delegates from distant places will be entertained in San Francisco. The good gain of having the Board members with us on Thursday, September 21st, is somewhat offset by the absence of some of our own prominent men in attendance upon that meeting. On the other hand some will hasten back to be here also.

C. G. Baldwin.

## THE AMERICAN BOARD MEETING.

All those in Northern and Southern California who are planning to attend the meeting of the American Board at Seattle, September 14th-18th, and would like reserves in the same Pullman car should report their names to H. Melville Tenney, at the Y. M. C. A. Building, San Francisco, at once. If enough apply by September 5th, arrangements will be made for a special car. Let each one state whether he prefers to go on the train leaving San Francisco Tuesday, Sept. 12 at 8 A. M., arriving in Seattle at 7:45 A. M. Sept. 14, or on the one leaving at 8:20 P. M., Sept. 12, arriving in Seattle at 5 P. M. Sept 14.

The District Secretary will be glad to purchase reserves for any at a distance from San Francisco if they will forward the money a week in advance. The new rule that no reserves will be held that are not purchased will go into effect September 1st.

## NOTES AND PERSONALS.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by the Rev. John Westernberg who is in charge of the Whosoever-Will Mission on Pacific street in this city.

At a council which convened at Etna, California, on the 9th of August, Mr. Irving J. Luce was ordained to the gospel ministry. The churches represented were: Callahans, Oro Fina, and McConaughy. The sermon was by Superintendent Harrison, who gave also the charge to the pastor, the right hand of fellowship and the ordaining prayer. That was an occasion when our Home Missionary Superintendent came near to being a whole council. This was the case certainly as to the parts of the ordination service. The charge to the church would have filled up the number. And this, the Superintendent should have been called on to give also. It remains only to be said that the service was an interesting one throughout, and that Mr. Luce was as well ordained as he would have been if there had been a half dozen ministers present.

At the Monday meeting of the Congregational ministers of San Francisco and vicinity, Mr. A. M. Lockwitzky, a Russian exile, gave an interesting narration of his experiences in Russia after he had been suspected as a socialist and had been arrested on such a charge. It is evident from his story and from what is known from other sources that the mere suspicion of a socialistic propaganda on the part of a Russian subject has in many cases resulted in banishment to Siberia or to some other place where life is just as hard and bitter as it is in the penal colonies in that land. One cannot listen to the narration of such experiences as that of Mr. Lockwitsky without being thankful that the day of retribution has come to Russia, and that through the defeat with which she has met in the war with Japan better things must come for her oppressed people.

A glimpse of the problems which confronted the late Secretary Hay at his desk may be had in this paragraph from Dr. Hamlin's sketch of "John Hay as His Pastor Knew Him" in the Sunday-school Times: "He was a very systematic worker, always early at his office in the State Department; the most accessible of cabinet officers, the most patient of listeners, he yet managed to keep well abreast with his work, and he worked with little friction from worry. Last September he said, 'I have never lost an hour's sleep over any great question that has come to me for decision. But I lose much sleep over personalities that are involved. Here is the case of a consul dismissed upon overwhelming testimony as an habitual and scandalous drunkard. Here is an application for his reinstatement, setting forth equal testimony that he is a total abstainer. How can I do justice with the ocean between me and any possibility of knowing the facts,'"

# Christian Endeavor Service.

Rev. Herbert N. Bevier.

August 27.

**Topic: Mission Work Among Women. Acts xvi: 13-18. Tit. 2: 3-5.**

In the annals of Christian missions there are no pages more interesting than those which chronicle the work done for women. Woman's work for the cause at large has won and received the lasting gratitude of the church, but woman's work for woman is a particular phase of her beneficent activity and it would require volumes to adequately set it forth. We read that the conversion of Lydia of Thyatira at a riverside prayer meeting on the outskirts of Phillippi was after her attention to the words spoken by Paul, and yet it was at a woman's meeting, and no doubt the preparation for that important work of grace was mediated by woman's work. Still there has been a vast work for woman both at home and abroad in which man has shared, for in every branch of the Christian church except in such institutions as the Young Men's Christian Association, Brotherhoods of Andrew and Philip and kindred organizations, men and women alike are the objects of every evangelistic and educative effort.

In oriental countries women are often so isolated as to be impossible of approach through ordinary itinerating endeavor, as for instance in the zenanas of India or the harems of Turkey or Persia. In such countries woman's work shines gloriously.

There is not a phase of missionary activity in which woman has not done noble, often most heroic work. On long, itinerant tours she has born the burden and heat of the day, showing powers of endurance equal to her stouter built male companions, and whether as preacher or Bible reader, proving herself equal to her task. In the hospital, whether as surgeon or physician or nurse, she has ministered to the sick and suffering in a manner which men could not do. As teacher, the records of her selfsacrificing efforts to brighten the dark and dense minds of heathen peoples is most glorious, and in every way she has thrown herself into the missionary enterprise with an enthusiasm and an abandon that has astonished the world. Dangers have not appalled her nor persecutions terrorized. She went back into the perilous Boxer country after that terrible reign of blood was over with as firm a step and as brave a heart as any.

San Francisco is the most important sailing port for missionaries going to the foreign field in the land. We, probably, have the best opportunity, therefore, of judging of the spirit of them of any. Scores of women have sailed from the mail dock on Pacific steamers and have been given receptions and a "bon voyage" in the churches about the Bay, and it can be said without exception that the Christian zeal and consecrated enthusiasm of the women heralds of the cross who have said good-bye to home and native land from this port is beyond praise. While on the other hand the reports they have brought back of their work, often of their dangers and privations—though they have said little of these—have been most thrilling and touching.

No doubt the effort of the Church to reach the women of the nations for Christ is most strategic. It is well known that in China, Japan, and many other countries woman is the conservative force. Many reactionary movements after much progress has been made can be traced to the preponderating influence of the women. If therefore the women are reached and won that very conservatism is turned in favor of the faith. In reaching the women the next generation is most quickly and surely brought under the influence of the gospel, for the women are the mothers, and it makes all the difference in the world in the future religious life of a child whether his childish eyes are first directed to an idol or an ancestral tablet or upward toward the unseen but ever living and true God.

A phase of woman's work in mission fields, new and interesting is that of the conference. We read of a recent Woman's Conference in Angola, West Africa, in which companies of women from American Board churches participated. They traveled in caravans and on foot to the place of meeting, while their loyal Christian husbands staid at home to do their work, which in Africa is field labor. The topics discussed related to the Christian life, care of the home and the training of children. It is reported that the delegates returned home "brim full of enthusiasm" and churches filled with men to listen to their story, awaited them. One of these men said afterward, "It took our breath away to hear the women talk so well." It is said they "held their audience." In heathen countries the sufferings and torture endured by women because of the ignorance and superstition of native doctors and medicine men is dreadful to think of. The writer once saw a Chinese druggist put up a prescription and was horrified at some of the ingredients compounded. The gentle and beneficent work of women medical missionaries in correcting these evils and substituting civilized practice is most blessed. Then think of woman's influence in helping overcome many of the senseless and cruel customs of heathen lands, such as feet binding among the Chinese, and child marriage in India and elsewhere. The ministry of woman to woman and generally of the gospel to woman throughout the world has been most uplifting and saving, and coming generations of the sex and of all men will look back upon it with gratitude.

## CURRENT EVENT AND COMMENT.

### Timely Topics From Various Sources.

In one day the number of paupers relieved in thirty-five selected urban districts in England corresponded to a rate of 228 to 10,000 of the population.

The latest style of submarine boat with which experiments are being made is a little English midget, thirty-four feet long, armed with two torpedo tubes and carrying a crew of three men. It can be transported on a railroad truck or hoisted over the side of a battleship with the greatest ease.

Pueblo, Colorado, smelts more mineral than any other city in the world. It has four great smelters, employing 2,300 men. The present output of gold is 20,000 ounces per month, worth 5,000,000 a year: 1,000,000 ounces of silver per month, worth $8,000,000 a year, and 2,000 tons of lead per month, worth more than $2,000,000 a year. The copper and zinc produced at Pueblo will bring the total to about $19,000,000 per year.

Major Hilton is reported to have related a story at one of his meetings which shows how skillfully

Satan fishes for the boys. It seems that a little Chicago boy of nine years of age came to school drunk; and an officer, taking the unfortunate little fellow in his arms, coaxed him to tell where he got the stuff. He thought a moment, then got up and felt in his pocket. Like most boys' pockets it was filled with one thing and another; but what he wanted was not there. However, on the floor he found the object of his search. It was a bright picture card, on the edge of which were small squares, and some of these squares had been punched. "What is this?" inquired the officer. Do you know what the little boy replied? Listen. "My beer card; each boy that gets the most holes in a month gets a prize. There are three prizes —a pistol, a story of the 'Three Devils," and a whisky cocktail."

A Washington correspondent writes: "There are very few members of the cabinet—of any cabinet—that can break away from the influences that surround them. Elihu Root, as Secretary of War, was a notable exception. He took hold of the military establishment firmly, turned it upside down, reorganized it, rattled the dry bones of bureaucracy, and with a sweep of his hand cut away miles of red tape. That he will perform a like service in the Department of State is generally expected. John Hay was a big man, and stands among the first Secretaries of State. He abhored details and devoted his attention to policies. As a result the organization has become run down at the heel. As an executive of remarkable ability, Secretary Root will reorganize the State Department. He will go at the job hammer and tongs. They know of Mr. Root in the State Department. Things are already being straightened out for his benefit."

Under the caption of "Greed for More Gold," the New York Commercial comments as follows on Senator Mitchell of Oregon: "There was absolutely no excuse for Senator Mitchell's crime, not one palliating circumstance. He is over seventy years old and rich. Only greed was behind his offence. He knew the law well but broke it for the benefit of his own pocketbook, when that pocket was already full to overflowing. Poverty, as all the world knows, demoralizes. A man in debt is so far a slave. Wall street, Lombard street or State street thinks it an easy thing for a millionaire to be a man of his word, a man of honor, but that in failing circumstances no man can be relied on to preserve his integrity. And most observers agree that, when any man or woman is driven to the wall, the chances of integrity are frightfully diminished. But wealth was the demoralizer of John Hipple Mitchell. He must have more—just as quenching the thirst with alcohol creates a new and a greater thirst. Most of us can find a bit of sympathy for the "poor devil" who steals to keep alive. But Mitchell deserves all that he gets. He has been let off lightly."

The danger of indiscriminate alms-giving was brought forcibly to mind the other day when the New York police arrested six men on the charge of being professional beggars. One of these men had in his possession cash amounting to nearly six hundred dollars, and on another a bank-book was found showing deposits of $1,400. The ease with which these mendicants play upon the sympathies of the public was emphasized by the attitude of the bystanders toward the officers making the arrests. The latter had much difficulty in getting the prisoners away, as many of those in the crowd thought the poor "beggars" were being imposed upon and that this was but another case of "police oppression." The arrests were made while thousands of Italians were celebrating a religious feast day before one of their churches. Shortly afterward other professionals, garbed in long, black gowns, continued their pleadings for money, and met with a liberal response. The police interferred at the instigation of the Charity Organization Society, which is doing good work in prosecuting professional beggars. The men were in league with an organization of professional mendicants, and they made a regular business of working Italian fairs and religious fetes.

### DR. BOWNE'S ADDRESS.

(From California Christian Advocate)

Dr. Borden P. Bowne addressed the San Francisco Preachers' Meeting last Monday. The attendance was large, filling the large Sunday-school room and side rooms of Central church. Dr. Geo. W. White presided and introduced Bishop Hamilton, who introduced Dr. Bowne in a few cordial and appreciative sentences. Among the distinguished guests of the meeting were Dr. Charles R. Brown of Oakland, Dr. John K. McClean, president of the Pacific Theological Seminary, Berkeley, and many representatives from other denominations. The widespread interest in Dr. Bowne is due to his splendid achievements in the field of philosophy.

Dr. Bowne made a clear-cut address. He referred to the dominancy of materialism of thirty years ago. Today materialism has passed away. Psychology and philosophy of a higher grade hold the field. He made a distinction between natural science and philosophy. Science has to do with the facts of the natural world, while philosophy has to do with the origin, tendencies and relation of those facts. The facts cannot be changed, the reasoning concerning those facts is an endless progression. He makes a distinction also between evolution as a description of the natural process of the world and the philosophy arising out of these processes. Dr. Bowne accepts much of evolution as a method by which events succeed each other, but not as a system of inductive reasoning. In no part of his address was he heard with keener relish than on the immanence of God. This is God's world and God is in his world, and all the forces of the world are indubitable signs of his presence here and now. There are those who think this kind of reasoning leads to a subtle pantheism, but Dr. Bowne carefully guards that point by holding strongly to the divine personality. He very clearly shows that any other conception of God leads to deism. The only difference between deism and atheism is a theoretical difference. We are anxious to see Dr. Bowne's new book soon to appear on the "The Immanence of God."

On Higher Criticism Dr. Bowne is conservative. He believes in the Bible as the revelation of God to the world. The question of when, where and how the Bible was built is a question of fact to be determined by scholars. His opinion is that when all these facts are in the traditional, the mechanical view of the Bible will be changed in nonessentials and not in any of its higher values. His spirit throughout the address was evangelical. One thing the Church needs is a stronger type of righteousness. Whatever may be said of the "holy rollers," the "holy jumpers," and various forms of emotional excess, the fact remains—this world needs righteousness, plain, every-day goodness, which finds expression in loving and obeying God and loving and serving our neighbors. Dr. Bowne was, at the close of the meeting, immediately surrounded by his former students. Some of them had come more than a hundred miles to greet him.

## Sunday-School Lesson

### PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Third Quarter. Lesson IX.

Jeremiah xxxviii: 1-13.

August 27, 1905.

**Jeremiah in the Dungeon.**

The keenest torture Jeremiah suffered was the imputation cast upon his loyalty. Stocks, nor bastinado, nor dungeon, nor hunger were to be compared to this. To have to appear equivocal would be bad enough; but to seem actually favorable to the enemy of his nation, and that, too, after the foe had raised the siege, was almost unendurable. How could he make it appear that he had not been subsidized by the Chaldean?

His enemies soon found an opportunity to bring the case to an issue. Jeremiah was of Anathoth, of the tribe of Benjamin. The time of distributing the tithes among the priests of that locality was at hand. He could go and bring his share. The distance was only four miles. He would then have some store against the renewal of the siege. He was following the dictate of practical wisdom. But he was arrested in the gate. Hananiah's grandson had a sweet revenge as he laid his violent hands upon the prophet (Jer. xxviii: 16), with the charge of desertion to the enemy. In a star-chamber session they condemned him to a dungeon as a traitor.

Once the darkness of his dungeon was broken, as he was carried secretly to the palace and asked by the king for a word from the Lord. He was in a weakened physical state through his long confinement with scant allowance of food. He was taken at the same disadvantage that many a so-called heretic has suffered since before heartless inquisitors. Think you not the tempter was at hand to suggest, "Speak a smooth word, or at least equivocate and you won't have to go back to the dungeon."

Even after he speaks the doom of Judah, he ventures to appeal to the king, who will exercise his powers so brief a time. "Where is the king's sense of justice?" Jeremiah vindicates his own character. The imperious prophet condescends to supplicate. He does not propose to suffer more than he has to. He does not appeal entirely in vain.

How soon turned the wheel of fortune. Zedekiah finds himself in a dungeon. Jeremiah is free.

**Analysis and Key.**

1. The prophet's trying plight. His loyalty impeached. Steadfastness in the mental ordeal.

2. His physical sufferings. Stocks, whipping-post, dungeon, short allowance of food. Steadfastness in bodily ordeal.

3. Unnecessary suffering not courted. Mitigation sought and secured. Manly and honest means only used.

4. Providential reversal. King in dungeon. Prophet free.

**The Teacher's Lantern.**

The penal inflictions of that early age were cruel in the extreme. They were hateful and vindictive. For example, the prophet was not given solitary confinement in a dungeon; that would have been comparatively merciful. Instead he was lowered into a partly empty cistern. In the murky sediment he could find no footing. The foul miasma choked him. It was slow death. Capital punishment would have been merciful in comparison.

The glorious figure of one great patriot rises in the universal gloom. He has been called the weeping prophet. His tears were vicarious. Not for self, but for his nation. He valiantly stood for the best which the situation afforded. His constancy is admirable.

Jeremiah, more than any other, taught by object lessons. Like hiding the girdle in Babylon, breaking the potter's vessel, his baskets of good and rotten figs, his offering of wine to the Rechabites, and his purchase of the land on which the Chaldean army was encamped.

The prophecy of Jeremiah as a book of devotion stands next to the Psalms. It is an invaluable aid to spirituality.

The tradition that the Cyrenian who helped Jesus bear his cross was a Negro is now generally discarded, but that it was a Negro who rescued Jeremiah, admits of no question. He did it tenderly as well as efficiently. He thoughtfully provided that the prophet should not be cut by the ropes in being drawn out.

### THE MORMON PROPAGANDA HERE.

(From Springfield Republican)

The Mormon missionaries who have taken up their work in this city are leaving in the letter-boxes, under the doors, or on the porches or verandas of houses, a small pamphlet purporting to contain "Doctrine of the Church of Jesus Christ of Latter Day Saints." These doctrines seem to be mainly what are called evangelical, including belief in Father, Son and Holy Ghost, and possible salvation of all mankind through the atonement of Christ, but that men will be punished for their own sins, and not for Adam's transgressions; and "to obtain salvation it is necessary to obey the following principles of truth." (The word "obey" is italicized, for reasons.) The first of the principles is faith, and Bible texts are quoted to sustain it, as also of repentance (which is morally defined), and of baptism, which is a rite, and a saving one, according to this pamphlet. Then comes another necessity, or "principle of truth"—"the reception of the Holy Ghost by the laying on of hands," of which it is said: "The vital importance of this ordinance seems to be entirely overlooked by the majority of the Christian world." Laying on of hands being neglected, authority is lacking, and authority must be had. Over two pages are occupied with Bible texts to show the prophecy of apostasy. These prophecies are just as legitimately taken possession of by the Mormons as by anybody else.

But these are all preludes to the decree of "restoration." The rhapsody of Daniel, his apocalypse, is drawn upon to show that the kingdom of God was not fulfilled with all the overturning of kingdoms there has been. It is true that the seers of the tenth century saw well enough that the end had come, when the thousand years for which the serpent was to be bound were fulfilled in the year 1000. It is true that a score of sectarian bodies out of the Roman Church have since reckoned up the "time, times and half a time" of Hebrew prophets, and the Second Adventists have their solution —which they change every few years. Threescore years have passed since Father Miller's disciples got ready for their ascension. But this tract of the Mormons tells us why—everybody else made a mistake except Joe Smith. Joe had a revelation, and John, the great and beloved disciple—whose name ought not to be degraded by association with the Vermont village loafer—is cited to show that there was an angel "to fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice: Fear God, and give glory to him, for the hour of his judgment is come." This means Joe Smith.

For here this astonishing pamphlet switches off to the new edition of "the everlasting gospel" the "testimony of three witnesses"—Oliver Cowdery, David Witmer and Martin Harris—thus quoting: "Be it known unto all nations, kindreds, tongues and peoples, unto whom this work shall come. * * * We declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and engraving thereon," and further, with weak imitation of the Bible narratives—even as the whole book of Mormon is written—the stupidest book ever published, even barring the comic histories of the United States. It is to the book of Mormon that these three witnesses bore their testimony, and there is more of the same sort from the history of "Joseph Smith, the Great Latter-Day Prophet, Seer and Revelator," where upon Smith and Cowdery was conferred the priesthood of Aaron, and the "way was opened up for the ushering in of the great latter-day dispensation and the fullness of the everlasting gospel." "John the Baptist came to confer the priesthood of Aaron; Peter, James and John the Revelator came to confer the Melchisedek priesthood." Elijah also came, we we are told, and Moses, and "Michael or Adam"; in fact, "all the authority necessary has been received to enable men to become coworkers with Jehovah, angels and the spirits of just men made perfect, in building up an everlasting kingdom, instead of the man-made government of today."

In all the history of man's follies and superstitions, there is none other that is so low in its origins, so absolutely without a trace of honesty, so wicked in its "man-made" schemes, and so antagonistic to a moral development of civilization, as this church of Joe Smith, Brigham Young, John Taylor, Reed Smoot, and the rest. This statement of "doctrine" publishes the "articles of faith of the church of Jesus Christ of Latter-Day Saints."—From the Springfield "Republican."

# The Quiet Hour.

### A SABBATH IN THE SIERRAS.

Henrietta P. Anderson.

An overarching vault of sapphire hue,
A mighty dome of deepest azure blue,
Upheld by massive fluted columns tall,
Each capped with emerald—sunlight over all.
Magnificent this temple! Here we pray
And lift our hearts to God this blessed day.

So weak and insignificant we seem!
O! Builder of the hills, how couldst thou deem
Such wavering, faithless, weak and faulty one
Worth ransoming by giving Thine own Son.
Shall we reject His love till Judgment call,
Then cry for rocks and hills on us to fall?

Nay here, and now, upon Thy mountains, Lord,
Where every rock and tree proclaims Thy Word,
Far, far from earth-built temples—call of bell,
With heart and voices now Thy praises swell.
We thank Thee that our feet these hills have trod
And pray Thee bring us to The Mount of God.

Wasco, Cal.

### THE STONE-BREAKER OF ALSACE.

In my country of Alsace, on the solitary route whose interminable ribbon stretches on and on under the forests of the Vosges, there is a stone-breaker whom I have seen at his work for thirty years. The first time I came upon him I was a young student, setting out with swelling heart for the great city. The sight of this man did me good, for he was humming a song as he broke his stones. We exchanged a few words, and he said at the end: "Well, good-bye, my boy; good courage and good luck!" Since then I have passed and repassed along the same route, under circumstances the most diverse, painful and joyful. The student has finished his course, the breaker of stones remains what he was. He has taken a few more precautions against the seasons' storms; a rush-mat protects his back, and his felt hat is drawn farther down to shield his face. But the forest is always sending back the echo of his valiant hammer. How many sudden tempests have broken over his bent back, how much adverse fate has fallen on his head, on his house, on his country! He continues to break his stones; and, coming and going, I find him by the roadside, smiling in spite of his age and his wrinkles—benevolent, speaking—above all in dark days—those simple words of brave men, which have so much effect when they are scanned to the breaking of stones.

It would be quite impossible to express the emotion the sight of this simple man gives me, and certainly he has no suspicion of it. I know nothing more reassuring and at the same time more searching for the vanity which ferments in our hearts than this coming face to face with an obscure worker who does his task as the oak grows and as the good God makes the sun to rise, without asking who is looking on.—From "The Simple Life."

### LIVE WELL.

An old painter of Siena, after standing for quite a long time in silent meditation before his canvas, with hands crossed meekly on his breast, and head bent reverently low, turned away, saying, "May God forgive me that I did not do it better!"

Many people, says J. R. Miller, as they come to the close of their life and look back at what they have done with their opportunities and privileges and at what they are leaving as their finished work to be their memorial, can only pray with like sadness, "May God forgive me that I did not do it better!"

If there were some art of getting the benefit of our own after-thoughts about life as we go along, perhaps most of us would live more wisely and more beautifully. It is often said: "If I had my life to live over again I would live it differently. I would avoid the mistakes which I now see I have made. I would not commit the follies and sins which have so marred my work. I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have it in their power to live so that they shall have no occasion to utter such an unavailing wish when they reach the end of their career.—Journal and Messenger.

### THE SPIRIT OF GOD.

The filling of the spirit is retained by abiding in Christ. A great deal has been said about abiding, and many have endeavored to define the term. Some beautiful definitions have been given, mystical and poetical, and yet for the most part out of the reach of the ordinary life of the believer. It is well where possible to have definitions of Scripture from Scripture; and John gives a definition of what it is to abide in Christ: "He that keepeth His commandments abideth in him and he in him." Nothing can be simpler. The mistake which may be made is that of trying to explain that passage until it is robbed of its simplicity. The definition is the very embodiment of clearness, and may be stated in a brief sentence: To abide is to obey. The commandments referred to are given in the preceding passage; but are spoken of there, as one commandment, having two applications: "And this is his commandment, that we should believe in the name of his son Jesus Christ, and love one another." Not faith merely, but love: "That we should love one another." That is the life of service. "He that keepeth his commandments abideth in him." A vital mistake is made by persons who formulate a code of sensations, and wait for them as evidence of the Spirit's filling. These experiences may be realized, they may be utterly absent. Others wait for an experience like that of some one else. Such hopes are doomed to disappointment. It may be safely said that the experience of the filling of the Spirit is in no two cases exactly identical; any more than the consciousness of ordinary life can ever be the same in any two persons. There is, however, a common consciousness to those who are spirit-filled. It is the consciousness of Christ. The Lordship of Jesus as a reality is the first result of the Spirit-filled life.—G. Campbell Morgan.

### GOD'S WORK.

If God has told you to do a certain work for him, you must do it. You may be fully aware of your unfitness, and long for another to do it better, but you have nothing to do with that. God has sent you to do it and no one else. He will give you all the strentgh you need to enable you to do it rightly. "My God shall supply your need." Do not let self creep in. It is only self that makes you think about it at all, and say you cannot do it. You can do it perfectly well if he tells you to do it and it is not self-sought. Even if it be spiritual work, and you fear the souls of others may suffer through you, you need not fear. He has called you, and he will help you. Only trust to him, and remember it is not you who do it, but he he who works through you. Keep very quiet and calm, and rest in God; then he will not let you feel overwhelmed

### ABOUT FAITH.

You insist upon it that we are saved by faith; and undoubtedly, so we are. But consider, meantime, that, let us have ever so much faith, and be our faith ever so strong, it will never save us from hell, unless it saves us from all unholy tempers; from pride, passion, impatience; from all arrogance of spirit, all haughtiness and overbearing; from wrath, anger, bitterness; from discontent, murmuring, fretfulness.

# Our Boys and Girls

### "GOD CARETH FOR YOU."

Little children, all the day,
In your study, in your play,
Storms or sunshine, all the way
"He careth for you!"

When among the pillows white,
Sweetly sleeping till the light,
Through the dangers of the night,
"He careth for you!"

If before your eyes shall wake
Leave of earth your soul shall take,
Still, dear one, for Jesus' sake,
"He careth for you!"

—Linnie Hawley Drake, in Central Christian Advocate.

### PRESIDENT LINCOLN AND THE DYING BOY.

During the hard days of the war, President Lincoln made frequent visits to the hospitals, that were always overcrowded with the suffering and dying.

On one occasion he stopped to speak to one of the patients, a mere boy of sixteen, who had been mortally wounded, and was nearing his end.

President Lincoln, taking the thin, white hand, said:

"My poor boy, what can I do for you?"

With a beseeching look the little fellow turned his eyes to the homely kindly face, and asked, "Won't you write to my mother for me?"

"That I will," answered the President, and calling for a pen, ink and paper, he seated himself and wrote a long leter. When it was finished, the President rose, saying:

"I will mail this as soon as I get back to the office. Now is there anything else I can do for you?"

In some way the boy had come to know it was the President. And so, looking at him in the most appealing sort of way, he asked:

"Won't you stay with me till it's all over? It won't be long, and I want to hold on to your hand."

That was too much for the great-hearted President to resist. The tears came to his eyes, and he sat down by him and took hold of his hand. The little fellow did not move or speak a word. This was some time before four o'clock, and it was long after six before the end came.

But the President sat there as if he had been the boy's father. When the end came, with a prayer he gently folded the boy's thin hands. The tears streamed down his cheeks unheeded.

Was it a wonder that the soldiers loved him?—Lutheran.

### A PRETTY DOG STORY.

Here is a pretty dog story, which is also quite true. During one of the last birthday celebrations of the poet Whittier he was visited by a celebrated singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by her side, watched her, as if fascinated, listening with delight unusual in an animal. When she had finished, he came and put his paw very gently into her hand, and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment during the lady's visit, he was her devoted attendant. He kept by her side while she was indoors, and when she went away he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress. —Scottish-American.

### HIS OLD FATHER SATISFIED.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I am not getting along at all," was the disheartened answer. "I am not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use of your fellowmen? Never mind about money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellowman."—Our Young Folks.

### A LITTLE MIXED.

Our readers who have had their patience sorely tried waiting for a small purchase when every minute seemed an hour, will appreciate the trials recently endured by a gentleman in Louisville, Ky. The "Herald" relates the conversation:

"What is the name?" asked the clerk.

"Jepson."

"Chipson?"

"No, Jepson."

"Oh, yes, Jefferson!"

"No, Jepson, J-e-p-s-o-n."

"Jepson?"

"That's it. You have it. Sixteen eighty-two—"

"Your first name, initial, please."

"Oh, K."

"O. K. Jepson."

"Excuse me, it isn't O. K. You did not understand me. I said 'Oh.'"

"O. Jepson?"

"No; rub the O. out and let the K. stand."

The clerk looked annoyed. "Will you please give me your initials again?"

"I said K."

"I beg your pardon, you said O. K. Perhaps you had better write it yourself."

"I said, 'Oh.'"—

"Just now you said K."

"Allow me to finish what I started to say. I said, 'Oh,' because I did not understand what you were asking me. I did not mean that it was my initial. My name is Kirby Jepson."

"Oh!"

"No, not O—K," said the man. "Give me the pencil, and I'll write it down for you myself. There, I guess it's O. K. now."

It is easy enough to laugh and smile
When life goes along with a song,
But the man worth while is the man that can smile
When everything goes dead wrong.

Life is only bright when it proceedeth
Toward a truer, deeper life above.
Human love is sweetest when it leadeth
To a more divine and perfect love.
—Adelaide A. Proctor.

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